

Christian Baptism.

ONE faith embracing the Trinity, one in three, and three in one. 1 John 5: 7. One ordinance of baptism to initiate into one body. 1 Cor. 12: 13. Many authors date the text, A. D. 64. Trine immersion, as taught in Matt. 28: 19, was practiced exclusively for 250 years. Soon after that by ablution,—then only in case of sickness. About A. D. 375 Eunomius, who denied the divinity of Christ invented single immersion. Thus history proves that trine immersion was the apostolic practice; and its introduction cannot be found at a later date than that of the commission.

Infants are not proper subjects for baptism. Faith is an essential requisite. Matt. 28: 19; Mark 16: 16. Infants cannot believe, and therefore are not proper subjects; and there is no example of infant baptism in the Scriptures. It is recorded in the Scriptures that both men and women were baptized. Acts 8: 12. But there is no record that infants were. It is true that infants were circumcised, but circumcision was a seal of the covenant,—a guarantee to the right of inheritance to the land of Canaan for Abraham and his seed. Circumcision was limited to males whereas baptism is for both male and female. So it is plainly seen that circumcision under the law does not favor infant baptism.

As households were baptized some suppose infants were; but there are households without infants. Hence the baptism of households does not prove infant baptism.

As to the design of baptism, see the following references: Mark 1: 4; Acts 2: 38; Rom. 6: 3, 4; 1 Peter 3: 21.

Thus by faith, repentance, and baptism, one is brought into the divine family.

A sixteen-page tract explaining the above principles more fully can be had by addressing the General Missionary and Tract Committee, Elgin, Ill. This leaflet, 13 cents per hundred.

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